GLOSSARY

IN this Glossary the following phonetic symbols are introduced to avoid using diacritic marks used in current Gikuyu orthography. 104

Phonetic.	*Current Orthography.*
e	ĩ
ɛ	e
ɔ	o
o	ũ

A

NOTE.—Plural nouns beginning with A should be looked for under the singular form, beginning with M.

Aceera. Name of a clan.
Agaciko. Name of a clan.
Agu, "*Agu na Agu.*" Name of an age-grade of a very remote past. Time immemorial.
Airimo. Name of a clan.
Aitherando. Name of a clan.
Aka. Women.
Amboi. Name of a clan.
Angare. Name of a clan.
Anjiro. Name of a clan.
Angoi. Name of a clan.

B

Baba. Father (my or our).
Borori. Country.

C

Ciana. Children.
Ciana ciaku. Your children.
Ciana ciito. Our children.
Ciana irɔgea'thaai. Peace be with the children.
Coco. Grandmother (my or our).

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Cɔmba. Europeans, foreigners.
Cɔrɔ (pl. *Macɔrɔ*). Horn, trumpet; long curved horn.
Cɔrɔ wa ita. War-horn.
Cɔrɔ wa igɔngɔna. Ceremonial horn.

E

Emwe. One.
Embu. Name of a district and of its people.
Ethaga. Name of a clan.

G

Gaɪegɔ. Syphilis. Name of an age-group, commemorating the first appearance of the disease in the country.
Gaturi. Name of a district in Central Gikuyu.
Gecohe (pl. *icohe*). A ring.
Gecukia. Name of certain moonlight dances and songs for young people.
Geka (pl. *ika*). The bottom part of a stick from which fire is drilled.
Gekama (pl. *ikama*). Iron ore, iron slag.
Gekonyi. A prolific creeper with small black seeds used for making beads.
Gekoyo. Name of both the country and the people.
Getara (pl. *itara*). A platform or nest.
Getaro-o. A tray for winnowing or spreading grain in the sun.
Gethaka (pl. *ithaka*). Land in a general sense, bush-land.
Gethamarɔ. A roaring sound uttered by warriors.
Gethambiɔ. Uncooked gruel used generally for ceremonial purposes
Getharia. Lady-killer, or heart-breaker.
Gethathi. An oath-symbol. A stone used for taking oaths and for pronouncing comminations.
Gethugithi. Top part of fire-drilling stick. Drill.
Gethemengo (pl. *ith emengo*). The evil eye.
Gethere (pl. *ithere*). Apron worn at back by warriors for dancing.
Gethii (pl. *ithii*). A cloak or mantle made of skin for men only.
Gethiito (pl. *ithiito*). Amulet, charm.
Gethiito kea agɔ. Magician's charm, or magic.
Gethori. Chest, breast, selfishness.
Gethuuri. Reverend Elder. Mountain.
Getiirɔ. A dance and song for women only.
Getiiri (pl. *itiiri*). A kind of wicker tray, used as a plate or dish.
Getɔɔka (pl. *matɔɔka*). Lily, used for marking boundaries.

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Getongaɔ. A place where dancers assemble before going to dance.
Getungati (pl. *itungati*). Rear-guard.
Gociarwɔ. To be born.
Gociwɔ. To be burnt.
Gociwɔ ne ɣgociwɔ. He is to be burnt.
Goitanga. To sprinkle ceremonially, libation.

I

Ithanwa (pl. *mathanwa*). An axe.
Ithi. Father (his, hers, thine).
Ithombe (pl. *mathombe*). Spear-head.
Itimo (pl. *matimo*).. Spears.
Itoora (pl. *matoora*). Village, town, city.
Iturangaru (pl. *maturanguru*). Leaves used for ceremonial purposes.
Itwanda. Hypnotising or surprising magic.
Itweka. A peaceful revolution in which one generation takes over the government from the preceding one.

K

Kaare. Ceremonial song, sung only by warriors who have killed an enemy in battle.
Kagutwe (pl. *togutwe*). Leaves used by girls after circumcision, to prevent the lips of the wound from sticking together.
Kamatimo. Elders of lesser grade, lower rank of the *Kiama*.
Kamoinge. A group of people acting together.
" *Kamoinge kɔyaga ndere*." Unity is strength.
Kanya. A small gourd.
" *Kanya gatuni ne mwamokanero*." " Give and take," reciprocity.
Kanya ka igɔngɔna. A calabash used in religious ceremonies.
Kareng'a. A pure-blooded Gikuyu, a nationalist.
Kebata. A popular spectacular day-dance for warriors only, a display of physical fitness.
Kebereti (pl. *Ibereti*). A wide spear used by elders.
Kegeena. A special calabash in which seeds are kept.
Keguni. Benefit, beneficial.
Kehaarɔ (pl. *ihaarɔ*). An open-air place for meeting or dancing.
Kehee. A big boy who is not yet circumcised.
Keheenga. An obstacle.
Kehembe (pl. *ihembe*). Drum, used either for beating or as a receptacle.
Kehiti. An old woman past child-bearing.
Kehinga-nda. Last born, the one that closes the womb.

● 104 *Kakwia.* Curative, that which cures.
Kakongoyo. A useless or thoughtless person. Babbler.
Kakuroko. A resting-place, place of retirement.
Kaimba (pl. *aimba*). Corpse.
Kambani. Lady-killer or heart-breaker.
Kakwia. To cure.
Kaina. To dance or sing.
Kaingata ngoma. To chase away evil spirits.
Kairugo. Taking an oath by tasting the soil, swearing by the earth.
Kamumunda. To smash to smithereens.
Kamanya ooru na wega. To know good and evil.
Kanora. To be fat or fertile.
Kanyirwo ne ngoma. To be possessed by evil spirits.
Karathimiithia. To ask for blessing, to lead a prayer.
Karingd thenge. Swearing by killing a goat, by breaking its bones.
Karuta. To take out, to do, to train.
Karuta igongona. To offer a sacrifice.
Karuta mugiro. To purify, remove pollution.
Kuoha Nyeki. To tie the grass; phrase used in asking a girl to select her partner for talking or playing with.
Kuuma mugwo. The breaking of branches from the sacred tree for circumcision ceremony.
Kwaja. To shave, to dig.

M

Macoo (sing. *coo*). Horns, trumpets.
Maa. Water.
Maa'ma inkawa. "Axe water"; cold water used for numbing the sexual organ before operating.
Maa na gookerera maimagwera mundo. Flowing water waits for no man.
Mageria. Temptations, trials.
Magetha. Harvests.
Magetha ma Njahe. The season of harvesting Njahe.
Magetha ma mwere. The season of harvesting millet.
Maguta. Oil, fat.
Maguta ma mbaraki. Raw castor oil.
Mahiithia. Herb used for embrocation.
Mahio. Flocks and herds.
Mahori. Lungs.
Mahuti. Rubbish.
Mbari. Family group, clan or sub-clan.
Mbari ya Mumbi. Moombi's family group, Moombi's tribe or nation, Gekuyo people.
Mbari ya Abasi. Ethiopians.

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Mbu. Seeds.
Mbiro. Soot, black powder; lamp-black.
Mbuo. Beans.
Mbuuku ya Ndakiio. A small calabash in which purification water is carried.
Mburi ya thaki. A goat or sheep given by a junior warrior to his seniors to entrance fee to a higher grade.
Mbuta. A lock.
Mbura. Rain.
Mbura ya mwere. The season of short rain commencing in October.
Mbura ya Njaka. The season of long rain commencing in March.
Mogo. Shaving ceremony, performed a few days after circumcision.
Monge. Fatigue.
Meri ya Mokengo. Oblivion.
Mrutia. Breadth.
Mutugo ya Ngumiini. Noble challenge, good behaviour.
Mukurahuki. "Nosy Parker"; busy, interfering person.
Muro (pl. *Miuro*). Sticks used by initiates after circumcision.
Muciari (pl. *aciari*). Parent.
Muciarirkania. Midwife.
Muciarwa (pl. *Aciarwa*). One who is ceremonially adopted, blood-brother.
Mucie. Home, homestead, village, town.
Mucirii. A judge, a spokesman with legal training.
Mugai. Divider, benefactor, God, creator.
Mugeeka wa Mwaji. Barber's present; a string of beads given by the initiate to her or his spouse.
Mugendi. Traveller.
Mugere. A shrub used in taking oaths or uttering curses.
Mugio (pl. *Migio*). A shrub whose bark is used for making ornaments.
Mugiro (pl. *migiro*). Taboo, defilement.
Mugunda (pl. *migunda*). Garden, plantation, farm.
Muguri (pl. *Aguri*). Buyer, purchaser.
Mugweka (pl. *mugweka*). A shrub whose bark is used for making ornaments.
Mugumo. A sacred tree, parasitic wild fig under which sacrifices are offered to Ngai.
Muigwithania. Uniter, reformer, the one who unites in one cause (a Gikuyu journal). Unifier.
Mukuri wa ngoa. One who scrapes the hair from skins.
Mukuruga (pl. *mukuruga*). Clan, division of a tribe.
Mukiki. A bride, from day of marriage to childbirth.
Muksi (pl. *aksi*). One who is given cultivation rights on another man's land.
Mukoiko. Herb used for purification and other ceremonies.
Mukoroka. Herb used for purification and other ceremonies.

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● 109 *Mũiru* (pl. *Aĩrũ*). Cousin.
Mũirũrũ (pl. *Aĩrũrũ*). Young unmarried woman, circumcised girl.
Mũiru. A partner, co-wife.
Mũkangarĩa. A creeper used for ceremonial and curative purposes.
Mũkawa. A herb used for purification and magical purposes.
Mũkũa. A shrub whose bark is used for making string.
Mũkũrwa. A herb used for purification ceremonies.
Mũkuru. Elderly person, senior.
Mũkurwe wa Gĩkũyũ. A traditional sacred place where the Gikuyu people are believed to have originated, the first Gikuyu homestead.
Mũkuyu (pl. *mikuyu*). Fig tree (sacred).
Mũndũ. A man, person.
Mũndũ-mũrũrũ. A lie-man; a title attained after circumcision.
Mũndũ-mũgo. Malicious man, magician.
Mũndũ-mũgo-wa-ita. A war magician.
Mũndũ-mũrwaru. A sick man.
Mũnene. A chief, ruler.
Mũnjũkia. A herb used in purification ceremonies.
Mũnyinyi. Junior, younger. Small.
Mũnyonga. Deciduous tree; stinkwood, a herb used for magical purposes.
Mũnyũũ. Good luck.
Mũrago (pl. *Mirago*). A creeper used for making glasses.
Mũrandi. Wrestler, person, creator; name of the first Gikuyu woman. The mother of Gikuyu nation.
" Mũrandi arugaga na ngiri." A person cooks with broken pots.
Mũrandi. Pocket.
Mũra wa ndũme. The bottom part of a spear.
Mũrathi (pl. *Arathi*). Seer, prophets.
Mũrigiti wa Mĩgwanja. Protector of dangers, magical protector.
Mũru (pl. *Aĩrũ*). Son of.
Mũry (pl. *Mĩry*). A digging stick.
Mũrogi (pl. *Arogi*). Wizard, witch. One who practices black magic.
Mũrũthi wa mwĩrĩ. One who was born in a homestead first thing in the morning.
Mũrungu, Ngai na murungu. A ceremony of keeping the gods awake.
Mũrwarĩ (pl. *rwarĩ*). Warrior.
Mũrwene. Younger brother or sister.
Mũrũru. Liquid honey.
Mũrwĩtĩa. Circumciser, operator.
Mũsambũ, Mũsigiriana. Wood from which the staff of the *Kiama* is made.
Mũsũkũmania. Purifier.
Mũsumaya. Sacred tree used in initiation and other ceremonies.
Mũtara wa Ngĩgĩnya. Sacred grove, under which rituals are performed.

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Mbe wa cime. A stick which joins the two halves of a spear.
Mbe wa Ngai. Tree of God, sacred tree.
Mbe wa undani. Animation magic.
Mbeci. Herb used in purification ceremony.
Mbergi (pl. *Arogi*). Trapper.
Mbethigo. Medicine.
Mbethigo wa rwendo. Love magic.
Mbokomaki (pl. *Arokomaki*). Judge, ruler, spokesman.
Mbokomaki wa rika. Leader or spokesman of an age-group.
Mbokomaki wa Burori. Ruler of a country, a king.
Mbokoni (pl. *Arkoni*). One who is given cultivation and building rights on another man's land.
Mbokugi. A staff of office carried by elders of the *Kiama*.
Mbokuya (pl. *mbokuya*). Day.
Mbokungi wa ithiro. A maker of charms or amulets.
Mbokuri (pl. *Arkuri*). A relative-in-law.
Mbokuri (pl. *Arkuri*). An elder. A married man with grown-up children.
Mbokuri wa igongona. Elder of the Communal Council.
Mbokuri wa kiama. Elder of the Traditional Council, educator.
Mbolori (pl. *arori*). A spinner, a supporter.
Mbotho. Bad luck.
Mbotima (pl. *Mbotima*). A staff of office carried by elders of the *Kiama*.
Mbuagaro. A procession.
Mbuairo (pl. *Mbuairo*). Flute.
Mbuanio (pl. *Arumio*). Lady.
Mbuno. Trouble.
Mbunga (pl. *Mbunga*). Tunnel, underground passage.
Mbuono. Oath.
Mbuono wa muiko. 'Warriors' oath.
Mbuthi. The work of building.
Mbuthi igoro. Creeper used in purification ceremony.
Mbuthukumu. Backgrossity.
Mbuthuki (pl. *Athuthi*). Warrior.
Mbuvgi. The name of an age-group.
Mbuzi (pl. *Mbuzi*). Ewe.
Mbuzirki (pl. *Arubi*). Hyaena, bush-man.
Muduruwa wa muiko. 'Warriors' oath.
Mueni (pl. *wa*). Owner.
Mueni-Ngai. God.
Muenge (pl. *Mienge*). A small spear worn by women.
Mueniroro. 'Warriors' long spears.
Mueni. Barber.
Mueru. Body.
Mu ri (pl. *Miri*). Moon, month.

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Mwondwe. A shrub used for making strings.
Mzungu. A European (Swahili).

N

Nda. Stomach.
Ndamathia. A sacred monster which is believed to have lived in rivers. National totem.
Ndemi. An age-group of the remote past.
Ndere. Mortar.
Ndereri. " Getire ondo wa ndereri "—Nothing is impossible.
Ndia ngiri. Deep, still water ; deep pool in a river.
Ndogamoki. Herb used for curing wounds and sores.
" *Ndoire nyiki ta morogi.*" I live like a wizard.
Ndokoyo, thiya na ndokoyo. Axe used for carving hives, etc.
Ndoma. Arum lily.
Ndoogo. Warriors' war-dance.
Ndoogo ya ita. A war-cry accompanied with jumping dance.
Ndorobo. Hunter, a race of hunters.
Ndorome. A fat ram.
Ndua. A large calabash for fermenting beer.
Nduma. Darkness.
Ndundu ya athamaki. Council of judges, spokesmen.
Ndundu ya atumia. Council of women.
Ndundu ya mocie. Family council.
Ngai. God.
" *Ngai ndigiagiagwo.*" God is not pestered.
Ngangae. Slags, blooms.
Nganviti. Fineness, high quality.
Ngaragari. Balls, pellets.
Ng'aragu. Hunger, famine.
Ngatha. Noble, generous person.
Ngumi. Thrilling sounds uttered by women in applause.
Ng'enda the ndiagaga morogi. Nothing treads that cannot be trapped.
Ngeo. Pieces of a broken pot.
Ngerewani. Advance guard.
Ngiri. A thousand.
Ngiria. A beetle used for magical purposes.
Ngoima (1). A ceremony for sealing marriage arrangements.
Ngoima (2). A fat sheep.
Ngoma. Spirits, good or bad.
Ngoma cia aciari. Spirits of parents.
Ngoma cia agoo. Spirits of magicians.
Ngoma cia riika. Spirits of an age-group.
Ng'ombe. A cow, cattle.
Ng'ombe ya igongona. A ceremonial cow.

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Ng'ondo. Land, cultivated or uncultivated; *Gethaka.*
Ngɔɔ. A branch of banana tree, banana bark.
Nguɔ. Clothes, garments.
Nguɔ ya maribe. A kind of women's dress.
Nguɔ ya ngɔrɔ. A cloak worn by women.
Ngurarɔ. A sheep killed in the preliminary arrangements for matrimony.
Nguro. A dance in the form of drill, for men only.
Ngwati. A tassel, below the head of the male organ.
Ngwataneɾɔ. Joint property, partnership.
Ngwekɔ. Fondling, caressing.
Ngwekɔ ya Gecɔmba. European (i.e. vulgar or lustful) sexual intercourse.
Njahe. A kind of Gikuyu bean.
Njama. Council.
Njama ya arɔgi. Council of wizards.
Njama ya ita. Council of war.
Njama ya itwika. Council of the Revolution.
Njama ya kerera. Traditional Council.
Njamba. A brave man, hero.
Njɛgɛni. Stinging-nettle.
Njera. Road, path.
Njingiri. Small rattles.
Njogo. Tree peas.
Njongwa. A specialised dance for young men only.
Njɔki. Beer, any alcoholic drink.
Njɔki ya gothugumitheria mbori. Beer given in celebration of the first instalment of *roracio.*
Njɔki ya ngorarɔ. Beer for celebrating an engagement.
Njɔki ya njoorɔ. Beer given to a girl's parents in a formal proposal.
Njɔki ya ooke. Honey beer.
Nyakiambi. Head wife, first wife.
Nyamo-Njoru. A fierce animal.
Nyina. Mother (his, hers, theirs).
Nyokwa. Mother (your).
Nyɔndɔ. Breasts.
Nyɔni. A bird.
Nyɔni ya monyaka. Lucky bird, i.e. lucky omen.
Nyɔta. Thirsty.

O

Ocoro. Gruel.
Ogembe. Millet (small).
Ohɔrɔ. News, affairs, matters.
Oiru. Jealousy.

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104

Okamini. Generosity, nobility.
Ombani. Attractiveness to the opposite sex.
Ombani na ŋgweko. Attractiveness to the opposite sex, friendship based on sexual intercourse.
Onɔru. Fatness, fertility.
Ooke. Honey.
Oomo. A kind of medicine to stimulate bravery and perseverance.
Oriro. Mystery, wonder.
Otɔgi. Poison.
Ororo. Bitterness; poison for arrows.
Orugare wa nyɔndɔ. Warmth of the breast.
Oruma wa kiti. Hyena's pit or cave.
Otaari wa mocie. The family's traditional education.
Othamaki. Kingdom.
Otɔnga. Wealth.

R

Riige (pl. *Mariige*). Door.
Riika (pl. *Mariika*). Age-grade.
Riika remwe. Belonging to one age-grade.
Rogambi. A small bell for ceremonial purposes.
Rohuhɔ. Wind, evil spirit, spirit of wind.
Rokwarɔ. A strip of goat or sheepskin worn ceremonially.
Rong'otho. Clitoris.
Rooa (pl. *Njoa*). Skin.
Rooe (pl. *Njooe*). Rivers.
Roraçiɔ. "Dowry," lobola.
Rorere. Tribe, nation, race.
Rothukɔ. Enticement, magic, magnetic power.
Rwenji. Razor.

T

Taata. Aunt.
Taatha. Contents of the stomach.
Tene. Long time ago, *tene na tene*, ever and ever.
Thaai. Peace, tranquillity.
Thaata. Barren.
Thahu (pl. *Mathahu*). Taboo, defilement.
Thaithayai. Praise, beseech.
Thaka. Handsome, beautiful, beauty.
Thakame. Blood.
Thangari. Couch-grass.
The. The world, the earth.

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Thego. A small calabash used for carrying gruel in circumcision dances. 104 ●
Thenge. He-goat.
Thingira. Man's hut, bachelor-hut.
Tho. Enemy.
Thogwo. Father (yours).
Toturi. Corners.

W

Waine. Initiates' song after circumcision.
Wakeri. Form of greeting used by a girl to her sponsor.
Wakia-maito. Form of greeting used by a child to her aunt.
Wakia-mware. Form of greeting used by an aunt to her niece.
Wakine. Form of greeting used between members of the same age-grade.
Watu wa Mngu. People of God; prophets, seers (Swahili).

[p. 330 is blank]

5:Lambert--1 G-5 (ca. 1935-1950) 1950 FL10 Kikuyu FL10
Chuka FL5

CHAPTER I

GENERAL DESCRIPTION

C K 101 131 [p. 1] The Kikuyu Land Unit is defined in the first Schedule to the Native Lands Trust Ordinance No. 28 of 1938 and the tribes (1) living therein are the Meru, Mwimbi, Muthambi, Tharaka, Chuka, Embu, Mbere, Gichugu, Ndia and Kikuyu (2). The first five occupy the Meru District, the next four the Embu District, and the last the three districts of Nyeri, Fort Hall and Kiambu. There is a small degree of overlapping, but with one exception district boundaries follow tribal boundaries very closely. A remnant of the Dorobo, still comparatively unabsorbed, lives in the Kiambu District.

1. This use of the word is not intended to imply the complete social independence of the units named.

C K [104]

2. The spelling of African words adopted in this report, except where they occur in direct quotations, is that most commonly used in official documents. But even in such documents there are many variants. Mwimbi frequently appears as Wimbe, Mbere as Emberre, and Chuka occasionally as Suka. In all the dialects in the Land Unit an unvoiced dental or velar plosive or fricative followed by another tends to become voiced (an exhibition of Dahl's law) and the degree of voicing varies not only from tribe to tribe but even from individual to individual, so that distinction is sometimes difficult to the untrained European ear; we therefore find Gikuyu as well as Kikuyu, Kichugu as well as Gichugu. The tsh sound and its variants are written ch in this report, not c, which is commonly used by missionaries. The bilabial v of Embu, Mbere, etc., sometimes occurs as b, sometimes as v. The half-closed e (or half-open i) is, in ordinary English spelling, sometimes rendered e, sometimes i.

GLOSSARY OF KIKUYU WORDS USED IN THE TEXT

104 (Many of the words occur in several of the languages of the Unit. The language indicated in this glossary is that in which the word occurs in the text.)

chiara, bear, give birth to
chiaruo, be born
endia, sell, " receive payment in respect of
githaka, bush, bush land; individual, family or clan land holding
gura, buy, "buy, " make a payment in respect of
ira, white earth, diatomite, diatomaceous earth
itoka, "lily" (Grinum sp.)
ituika, itwika, handing-over ceremony from one generation to the next
kihutia, tree or shrub, possibly the muhuti, Erythrina tomentosa
mbari, extended family, clan
miungu, tunnels, underground passages
mugumo, wild fig tree, Ficus Hochstetteri and Ficus Thonningii
muguri, buyer, "buyer, " one who makes payment (for)
mukeu, tree or large shrub, Dombeya spp.
mukuha, needle, bodkin, symbol of binding
mukuru, elder, old man
mukurue, mukuruwe, tree, Albizzia gummifera
mukuyu, wild fig tree, Ficus mallatocarpa and Ficus sycamorus
muringa, tree, Cordia Holstii
mururi, tree, Trichilia emetica
mutamaiyu, tree, "Brown Olive, " Olea chrysophylla
mutegi, trapper
muthai, tree, Schefflera Volkensii
muthamaki, leader, outstanding personality, adviser
muthambania, lit. "one who makes mtually clean, " used technically like muthambia (q. v.) and of the special case of an heir or temporary representative of a deceased man
muthegi, shrub, also called muthithii
muthoni, pl. athoni, relative-in-law, the other party to a transfer of a certain class of object

104 muugu, pl. miugu, piece of land retained for use by a "seller's" family
muumbi, one who fashions, moulds, a creator
mwasi, pl. asi, hunter, nomad, autochthon
mwathani, commander, director
mwathi, pl. athi, hunter, autochthon, Dorobo
mwati wa njegeni, "maiden ewe of the stinging nettles"
mwendia, seller "seller," one who receives payment (for)
mwendia ruhiu, lit. "seller of the sword," one who contracts a matrilocal marriage (used in various technical senses)
mwene, pl. ene, owner, share owner (according to Kikuyu law)
ndia, arrow for cattle bleeding
ndurume va ngwatura, "ram for the dividing"
Ngai, God:
ngoma, spirits, ancestral spirits
ng'undu, individual, family or clan land holding, more often called githaka in southern Kikuyu
riha, pay, hand over money or other property
ruenji, razor
rukwaro, strip of skin or hide used ceremonially
ruoro, branding iron
tatha, stomach contents of slaughtered animal
thahu, "ceremonial uncleanness," condition incurred by breaking a taboo
thoni, shame, shyness, polite behavior
ugembe (ugimbi), small millet seed, grain
uthoni, correct demeanour, the relationship of intermarried families, etc.
watho, order, command

7:Routledge & Routledge E-5 (1905-1907)1910
FL10 Kikuyu FL10

was to proceed on the same lines in dealing with the matter collected. All reference to books on the subject was therefore sedulously avoided until these notes had been cast in their final form. They have therefore, at least, this advantage, that they are a record of independent observation and unbiased by the theories of others.

With two diverse objects in view, the popular and scientific, a certain difficulty has arisen in the preparation of the pages which follow. The general reader naturally desires what may be termed an "impressionist" view of native life. The scientist, in his armchair at home, clamours for as numerous and accurate details as possible, whether their immediate relevance to any point at issue is or is not obvious.

An attempt to solve the problem by relegating lengthy detail to the Appendix, has not proved feasible. It is therefore necessary to rely, not without considerable confidence, on the discerning power of the reader to skip those parts which to him personally are not of interest. From this aspect a certain amount of repetition, which occurred in the original essays, has been allowed to remain, in order that each subject may be comprehensible on its own account.

In dealing with nomenclature, an English word has always been preferred to a Kikúyu, where the meaning is identical. Where the Kikúyu and English terms represent in the main the same idea, but with a certain difference of meaning, such as N'gaí and God, N'gó-ma and Spirit, the two are employed interchangeably. The use of the native word alone is in such cases apt to be confusing to all but the most conscientious reader, while that of the English term itself is somewhat misleading.

Swahili words have been employed in only a very few instances, where, as explained elsewhere, they have passed into common use amongst Europeans.

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In this family of languages, words are inflected at the beginning and not at the end, thus, M'ki-kú-yu (singular) makes A-ki-kú-yu (plural).

In all native words and names the Geographical System of spelling has been followed: in this the consonants are sounded as in English, and the vowels as in Italian. No hard-and-fast rule has been followed in the form of presentation of words; it has been thought that the interests of the reader will be usually best consulted by dividing these into their component syllables and noting the accentuation; but this practice has been abandoned where a word very frequently recurs, and its constant repetition in this manner might seem unnecessary and pedantic.

With regard to the responsibility for the collection of material, speaking generally, my husband's observations were those which dealt with dress, ornaments, and the arts and crafts of life, that is, the greater portion of Part I.; my own, those appertaining to the women, and to social and political life, contained in Part II. On the difficult subject of religion, Part III., we each made notes or attended ceremonials as seemed feasible. The folk tales were obtained by me in the time left at my disposal during his shooting or other expeditions.

It is obvious that there are certain drawbacks, from the reader's point of view, associated with this dual authorship, and the consequent change of personality in the writers, especially in Part III. These it has been sought to reduce as far as possible, but in certain cases it is, as will be seen, impossible to dissociate the description of events witnessed, or the account of a conversation held, from the individuality of the recorder.

It is to be hoped that there may also be corresponding advantages derived from the impressions of two observers approaching similar topics from the different aspects in which

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LOU-BE'-A BIN CHA'-RIS . .	My wife's personal attendant, the son of a Swahili father by a Masai mother, brought up in Kikúyu.

Other Akikúyu throughout the country who more especially gave us assistance were—

MUN'-GÉ	An important chief whom I had known well for some years.
KA-RU'-RI	Another influential chief, also well-known to me.
N'DU-I-'NI	A chief. My wife on one occasion resided near his headquarters.
RA-ZI'-MI	Father of N'duíni. The above visit was paid in order to gather information from him.
"JASH'-U" WA KA'-RU'-RI . .	Under instruction by Mr. McGregor.
N'JO-RO'-GI	Servant to Dr. Crawford.

This list does not, of course, take into account the numerous elders, Medicine-Men, artificers in iron and pottery, and other natives of Kikúyu with whom we constantly came into contact, and who all added in greater or less degree to our knowledge of the subject in hand.

All the articles figured in this book, with one exception, together with others, have been accepted from us by the British Museum. Particular attention is called to a series which will there be found that illustrates, step by step, the method of making a primitive pot.

The following Swahili terms, for which there is no English equivalent, have been employed throughout, rather than the corresponding words in Gekikúyu, they having passed into common use among Europeans in East Africa :—

ASKARI OR ASIKARI . . .	An armed retainer.
MARLI OR MALI	Compensation paid to the family of a girl by her intended husband for the loss of her services.
SHAMBA	A cultivated plot of ground.
SHAURI	Discussion, also the result arrived at, an agreement.

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GLOSSARY

Ankle bell	GIN-GI'-RI.
Anklet	N'GU'-GU.
Ant-bear	MA-HUN'-GU.
Anvil (stone)	MU-HI'-GA.
Apron (ornamental)	SI'-RA.
„ (woman's)	MWAN'-GO.
Armlet of ivory	N'GO'-ZO.
„ of brass wire	KI-CHAN'-GO.
„ of wire	MU-LEN'-GA.
Bag for medicine	MON'-DO.
Banana, a choice variety	N'JU'-RU.
Band (embroidered, ornamental)	KI-NI-A'-TA.
Bead, a rare form of	MU-KU-NUN'-GU.
„ a kind of	MU-GA'-SI.
Beads made of a scented wood	MU-HU'-TI.
Bee-box or hive	MWA'-TU.
Beetle, a valued form of	N'GI-RI'-A.
Bell for ankle	GIN-GI'-RI.
Bellows used by blacksmith	MU'-RA.
„ (smith's), wooden slips closing mouth of	MI-KUM-BA'-TI.
Bird-scare	KE-HU-RU'-TA.
"Boma"	LU-GI'-LI.
Born again, to be	KO-CHI-A-RU'-O, KE'-RI.
„ of a goat, to be	KO-CHI-A-RU'-O M'BOR'-I.
Bow, *n.*	U'-TA.
Boy, big, uncircumcised	KI'-HE.
„ small	KA'-HE.
Bracelet, part iron, part brass wire	LU-GU'-CHI-O.
„ whipped with fine wire	MU-HUN'-I-O.
Brass, the metal	KI-CHAN'-GO.
Bull-roarer	KE-HU-RU'-TA.
Cape of man, cloak of woman	N'GU'-O.
Caterpillar	TA'-TU.
Cattle boma	KY-U'-GO.
Chain, *n.*	KI-LEN-GE'-RI.
„ a form of	MU-I-NOR'-O.

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Chain, loose links of	GA-ZI'-KA.
Charcoal	MA-KA'-RA.
Chest or thorax	N'GOE'-I-O.
Chew (bark), to	KU-TA-NU'-KA.
Clamp, wiredrawer's (complete)	RU'-GA.
" " name of part	RO'-GA.
" " "	KE-RA'-SI.
" " "	NGO'-ME.
Claws	MA-HUN'-GU.
Clay, a bar of	MUN'-DU-A.
Collar worn by boys	NGI'-LA.
Collarette, *n.*	I-KEN-I'-A.
Copper, *n.*	MI-NI-A'-KA.
Counter in lot-casting	MBE'-GU.
Crowbar, *n*	MU-GA-RU'-RU.
Crucible (hole in ground, lined earthenware, for smelting iron)	I-LI'-MA.
Curse, special dying	KI-RU'-ME.
Dance, a form of, by women	N'DU'-MO.
" by boys	N'GOI'-I-SA.
" by boys only	KE-BOI'-I-A.
" by men and women together	KE-CHU'-KI-A
" " " "	KEO-NA'-NO.
" " " "	KU-I-NE-NE'-RA.
" " " "	MU-GOI'-O.
" by warriors only	N'DI'-RI.
" " "	KI-BA'-TA.
" by women	GE-TI'-RO.
" prior to circumcision	MAM-BU'-RA.
Dish, *n.*	KI-HU'-LI.
Dress of men, part of d. of women	N'GU'-O.
" part of woman's	MU-ZU'-RU.
" " "	MWAN'-GO.
Drinking horn	LU'-HI-RE.
Ear cylinder	MU'-TI WA GU'-TU.
" ornament	MI-IN'-DO.
" "	GO-SO-REI'-I.
" " formed by spiral of wire	HU-LA-HU'-LI.
" " like a stick	CHU'-MA.
" " made of grass, stem worn in cartilage	MU-NI-E'-KI.
" " worn in lobe	KE-CHU'-I.
" " worn in lobe	KI-LIN-GI'-TI.
" the cartilage of the	DU-GE'-RA.
" the lobe of the	GU'-TU.
" quill	RON-I-OE'-I.
Ear-rings for expanding the ears	NDE'-BE.
Elder, *n.*	KI-A'-MA.
" first step	MO-RAN'-JA.
Expel, *n.*	KO-TA-HI-KI'-A.
Exorcism by a Medicine-Man	TA-HI-KA'-NI-A.

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Fence	LU-GI'-LI.
Finger ring	KI-CHU'-HI.
Fire stick, the upper	U-LIN'-EI.
„ the lower	JE'-KA.
Garter	MU-THAN'-GA.
„ or knee-band (wide)	MI-CHI'-NO.
Girdle worn by boys dancing prior to circumcision ceremony	THI'-RA.
Girl, big, not yet circumcised	KI-RI'-GU.
„ big, on having undergone circumcision	KA-RE'-GO.
„ little	MOI-RE'-TU.
Glass paper (natural)	MU-KU'-O.
God	NGAI', ceremonially MWI-NE-NYA'-GA (*i.e.* possessor of whiteness).
Gourd, a form of	MBOO'-THU.
„ dish	KI-HU'-LI.
„ for lot-casting	MWA'-NO.
Granary	I-KUM'-BI (*pl.* MA-).
Guage, wiredrawer's	U'-TA.
Hammer, *n.*	KE-LI'-HA.
Head band fringe	MU-I-NOR'-O.
Head-dress, special, worn by boys prior to circumcision ceremony	MU-HI'-RO.
Hive or bee-box	MWA'-TU.
Hole	I-LI'-MA.
Horn, drinking	LU'-HI-RE.
Hut, special temporary circumcision	KI-KAN'-DA.
Iron ore	MU-SAN'-GA.
„ the metal; pig of iron	KI-KA'-MA.
„ wire	MU-REN'-GA or MU-RIN'-GA.
Kenya, Mount	KI-RE-NYA'-GA.
Knife, a form of	KA'-HI-YU.
Lad	KI'-HE.
Lead, the metal	GO-SO-REI'-I.
Leg ornament	MU-THAN'-GA.
Lever, *n.*	MU-GA-RU'-RU.
Lot bottle	MWA'-NO.
Mallet, wiredrawer's	JU-GU'-MA.
Man, *n.* (young warrior)	MWA-NA'-KE.
„ of middle age	M'ZUR'-I.
Medicine-Man	MUN'-DU MU'-GU.
Medicines	CHEM'-BE (compounded). GON'-DU. IR-A. KA-GU'-MO. KAN-U'-GU. KI-HO-HO (from plant KI-HIN-GA).

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Medicines (*continued*)	KIN-OR'-I-A. LU-SU-KO (from plant MU-HU-KU'-RA). O'-MU (from plant MTAN'-DA). MU-CHAN-JA MU-KA. MU-KO-SHO. MU-KU-RU'-KA. MU-KU'-YU. MU-RU-RI. MWI'-TI-A. NGON'-DU. RU-SU'-KU. Cf. LU-SU'-KO. SI-AR'-I. U-THEN'-GI. U'-MU.
Mole	HU'-KO.
Mole-trap	KI-HEM'-BE.
Necklace	LU-LI'-GI.
" a form of	MA-LI-LI'-CHU-A.
" child's	MA-LI-GI-RI'-GI.
" form of	MANG-OI'-O.
" of copper	MUI-NA'-KA.
" of plaited string	N'OI'-O.
" form of	MA-LI-LI'-CHU-A.
Neck ornament	MU-HI'-NI-O.
" " boy's	KI-BAN'-DI.
Nozzle (wooden) of bellows used by smiths	MEE-U'-KI.
" (earthenware) of smith's bellows	GEE'-U-A.
Opening	I-LI'-MA.
Ore of iron	MU-SAN'-GA.
Ornament, boy's	KI-BAN'-DI.
" in metal	BU'-GI.
" of uncircumcised boys	N'GI'-TA.
" of uncircumcised boys only	MA-REI-ME'-LI.
" small triangular	N'GI'-RI.
" worn diagonally across body	GU-GU'-TO.
" worn on upper arm or below knee by men only	KI-N'GNA'-TA.
Paint, (colour unknown)	M'BU'-RU.
" red	SA'-SI.
" white	MUN'-I-O.
Palisade	LU-GI'-LI.
Peel bark, to	KU-NOR'-A.
Platter, *n.*	KI-TA-RU'-RU.
Poison	U-RO'-GI.
Poisoner, *n.*	MRO'-GI.
Pound for cattle	KY-U'-GO.
Pot to hold toilet grease	DI-GI'-SU.

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Rainbow, *n.*	MU-KUN'-GA WA MBU-RA.
Rank, high official, old man	KI-A-MA.
„ lowest official	MO-RAN'-JA.
„ lowest official, local	NDUN'-DU.
„ official executive	N'JA'-MA.
Ring for finger	KI-CHU'-HI.
Roll (twine), to	KU-O-GO'-SA.
Rush, used for making beads	KI-RA'-GO.
Sand, winnowed	LI-UM'-RA.
Sandpaper (natural)	MU-KU'-O.
Satchel for medicine	MON'-DO.
Seed, *n.*	MBE'-GU.
Shell disc	I-KES'-I-I.
Shield for dancing	N'DO'-ME.
„ for dancing, ornamental band of	JA'-NO YA N'DO'-ME.
„ the war	NGA'-O.
Skirt of woman	MU-ZU'-RU.
Slag in iron smelting	I-GAN'-GA.
Sling, *n.*	KI-GU'-THA.
Snake worship	I-TWI'-KA.
Snuff bottle	KI-LAN'-GI KI AM-BA'-KI.
Soul, the, in life	NGOE'-O.
Spear, *n.*	M'KU'-KI.
„ the upper or stabbing portion of a; the blade	I-TI'-MU.
„ the lower half or butt of a	MO'-RA.
„ the wooden grip or union in middle of shaft of a	MU'-TI.
Spirit, the	NGO'-MA.
Spring of a mole trap	MU-HI'-RU.
Stake or crowbar, *n.*	MU-GA-RU'-RU.
Stick of dancing boy	N'DOR-GO'-SI.
Stockade, *n.* (around the homestead)	LU-GI'-LI.
„ *n.* (for cattle)	KY-U'-GO.
Stone, *n.*	I-HI'-GA.
Story	RO-GA'-NO.
Sword, *n.*	RO'-HI-YO.
Tale, *n.*	RO-GA'-NO.
Tendon, *n.*	RO'-GA.
Tongs used by blacksmith	MI-HA'-TO.
Tool, a wiredrawer's	MU-KU'-HA.
Tray, *n.*	KI-TA-RU'-RU.
Trees, Shrubs, and Plants, varieties of (for edible plants, see art. Food and Cookery:—	
CHO-CHO	Used in sacrifice.
KA-GU'-MO	
KA-GU'-TU	
KAN-U'-GU	

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104 Trees, etc. (*continued*)—

KI-HIN'-GA	Used in sacrifice.
KI-RA-GO	Used for beads.
MA-LI-LI'-CHUA	Scented leaves.
MA-TU'-RA N'GU'-RU	Used for official handkerchief. Cf. Ki-a-ma.
MLI-GA'-RI	Used in ceremonial. Cf. art. Medicine-Man.
MON-DU-A	Used for string making.
MON-DU'-E	Used for string making.
MTAN'-DA MBO-GO. Cf. O'-MU	Medicinal.
MU-CHAN'-JA MU'-KA	Medicinal.
MU-CHA'-KA	Vernonia Sp., used for firemaking.
MU-CHU'-GU	Used for firemaking.
MU-GI-O	Used for string making.
MU-GU'-MU	Sacred. Used for string making.
MU-RO'-TI	Used for beads. Blossom scarlet.
MU-RU-RU-RA	Medicinal.
MU-I-GOI'-A	Used in firemaking.
MU-IM-BAI N'GU'-RU	Used in sacrifice.
MU-KE'-O	Used for string making.
MU-KOI'-I-GO	Used for charcoal.
MU-KO-RRO	Medicinal.
MU-KUN-GU-GU	Used for traps.
MU-KU'-O	Used as sandpaper.
MU-KU-RU'-KA	Medicinal.
MU-KU'-TU	Used in sacrifice.
MU-LI'-KA	Used in firemaking.
MU-LIN'-DA N'GU-RU'-E	Used for string making.
MU-LIN-DI-RI	Used in firemaking.
MU-NDER-RE'-RU	Staff of Kiama made from.
MU-RE'-TU	Used in firemaking.
MU-RIT'-GA	Used in firemaking.
MU-RU-RI	Medicinal.
MU-TA'-RI	Staff of Kiama made from.
MU-TE'-I	Used in firemaking and sacrifice.
MU-THA'-GUA	Used in sacrifice.
MU-TI'-GI	Staff of Kaima made from.
MWI'-TI-A	Medicinal.
N'GON'-DU	Medicinal.
NI-U-GU'-O	Used in firemaking.
RU-GU'-TU	Used in firemaking.
Uncleanness, ceremonial	THA'-RU.
Vine, part of a	KE-RA'-RI.
Vomit, n.	TA-RI'-KA.
,, v.	KO-TA-RI'-KA.
Vulture	N'DE'-RI.
Waist belt, fringed	MU-GWOE'-O.
,, ornament of women	SI'-RA.
Winnowing, the action of	NEN-GU-RU'-RA.
Wire, n.	LO-GU'-CHI-O.

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Wire, to draw	Ku-gu'-chi-a.
,, fine	N'ju'-gu.
Wiredrawer's clamp, part of	Ka-ra'-gi.
Witchcraft	U-ro'-gi.
Wizard, n.	Mo'-gi.
Woman, young, betrothed	Mu-hi'-ki.
,, ,, married	Mwa-ha-mu'-ke.
,, middle aged	Mu-ti-ri'-a.

Ai-twi'-ka	A religious cult. Snake worship.
Bu-gi	Ornament in metal. Cattle bell.
'Chem'-be	A compounded medicine.
Cho-cho	Plant used in sacrifice.
Chu-ma	Stick-like ornament worn in cartilage of ear.
Ga-ti'-ka	Loose links of chain.
Ge-ti'-ko	Dance performed by women.
Gin-gi-ri	Small resiform bells worn around ankle.
Go-so-rei'-i	A tab of lead worn in the lobe of the ear. The metal lead.
Gon'-du	A medicine.
Gu-gu-to	Ornamental band work diagonally across body at circumcision dance.
Gu-tu (*pl.* Ma)	The lobe of the ear.
Hu-ko	A small burrowy animal, size of rat, that feeds on sweet potatoes.
Hu-la-ku'-li	Spiral of wire worn in cartilage of ear.
Hu-ra-ku'-li	Cf. Ho-la-ho'-li.
I-gan-ga	Slag in iron smelting.
I-hi'-ga (*pl.* Ma-higa)	A stone, an anvil. Cf. Mo-hi'-ga.
I-ken-i'-a	Collarette worn by women.
I-ken-i-i (*pl.* Ma)	A disc of shell forming part of a breast ornament.
I-kun-bi (*pl.* Ma)	A large thatched basket on legs forming a granary.
I-li-ma	Crucible (hole in ground, lined earthenware, for smelting iron).
I-li-ma	A hole.
I-li-ma ya N'do-me	The central hole in a dancing shield.
I-li-ma ya N'ga-ra	The arm hole of a dancing shield.
In'-a	A medicine.
I-ti-ni (*pl.* Ma)	The blade of a spear.
Je'-ka	Lower fire stick.

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104 Ka-ni'-mo . . . . . A medicine. Kaimbal a tree.
Ka-ni'-ro . . . . . A form of tree (? Vernonia sp.). Cf. Ki-ga-ra. Cf. Pim.

Ka'-ndi . . . . . A small hoe.
Ka'-ni-ro . . . . . A form of knife.
Ka-ri'-ni . . . . . Name of a tree used in medicine.
Ka-ru'-ru . . . . . A little girl.
Ka-ru-ri'-i-a . . . . . A dance by boys only.
Ka-ru'-i . . . . . A ring ornament of the ear lobe.
Ka-ru'-ri-a . . . . . Popular social dance of men and women together.

Ka-ru-ri'-ra . . . . . A bull-roarer.
Ka-ta'-ra . . . . . A lieutenant.
Ka-ta-ta'-ro . . . . . A dance by men and women together.
Ka-ta'-ri . . . . . Name of part of wire-drawer's clamp.
Ka-u'-ra . . . . . An elder.
Ka-ka'-ri . . . . . A boy's neck ornament.
Ki-ba'-ra . . . . . Spectacular dance by warriors only.
Ki-ha-ti'-ro, o . . . . . Iron: (1) the metal, (2) a tool or, (3) carriage of.

Ki-ha'-ri . . . . . A spiral of fine wire forming ring for finger.

Ki-ri'-ra . . . . . A sling.
Ki'-ro (pl. I'-ro) . . . . . A big boy uncircumcised.
Ki-ro'-ri . . . . . A mole trap.
Ki-ro'-ri-a . . . . . Name of a tree used in medicine.
Ki-ro'-ro . . . . . Medicine made from urine of the Ki-ku-yu tree.

Ki-ro'-ri . . . . . Half gourds used as dishes.
Ki-ta'-ra . . . . . Iron, the metal. A pig of iron.
Ki-ti'-ri . . . . . A temporary hut occupied by youths after circumcision.

Ki-ti'-ri ri'-a ka-ra-ta'-ri . . . . . Snuff bottle.
Ki-ti'-ri'-ri . . . . . Chain o. (fine iron).
Ki-ti'-ri'-ri . . . . . Ornament worn in lobe of ear.
Ki-ti'-ri-ri . . . . . An ornament worn on upper arm or leg of men only.

Ki-ti-ri'-ri . . . . . Embroidered braid.
Ki-ti-ri'-i . . . . . A medicine.
Ki-ti-ri' . . . . . A serrated rush, of which the root is made into beads.

Ki-ti-ri-ri' . . . . . Mount Kenya.
Ki-ti-ri' . . . . . A big girl not yet circumcised.
Ki-ti-ri' . . . . . A dying curse invoked by a father for disobedience.

Ki-ti-ri-ri' . . . . . A large platter.
Ki-ti-ri-i-ri-ri' . . . . . "To be born of a goat."
Ki-ti-ri -i-ri' . . . . . To be born again.
Ki-ti-ri-ri'-ri, i . . . . . To wash.
Ki-ti-ri-ri'-ri, i . . . . . To anger.
Ki-ti-ri' . . . . . To draw wire; lit. to draw.
Ki-ti-ri-ri'-ri . . . . . A dance by warriors and young women together.

[illegible] To pool back.
[illegible] To roll (cotton).
[illegible] To shave (back).
[illegible] a growing creeper.

[illegible] Winnowed seed.
[illegible] Creepers enclosing every Kinyra homestead.
[illegible] Bracelet—iron wire edged with brass wire. Wire.
[illegible] Drinking horn.
[illegible] Necklace.
[illegible] A medicine made from Ma-kon-ka' ra tree. Cf. Ma-ra' ga.
[illegible] Claws of the ant-bear. Cf. Ci-ra.
[illegible] Charcoal for blacksmith's work.
[illegible] A little girl's necklace.
[illegible] A cooked plant; also necklace made from its leaves.
[illegible] The dance or festival of circumcision.
[illegible] A form of necklace.
[illegible] An ornament worn by circumcised boys only.
[illegible] Shreds of wheat herbage. Kinyra's headfurniture is made.
[illegible] Common to intervening. Good.
[illegible] A form of gourd.
[illegible] Name of a pigeonet.
[illegible] Beads (wooden) of hollows used by smiths.
[illegible] Drugs used by blacksmiths.
[illegible] An ornament worn in lobe of ear.
[illegible] Hollows (metallic). Wooden slips closing mouth of.
[illegible] A vine used in extraction of Mukin-Wan.
[illegible] A big girl, when circumcision has been undergone.
[illegible] A bag. A Mukin-Wan's bag. A ancient murmuring medicine.
[illegible] Name of a lime plant.
[illegible] Plant. Arbutilon fig. Cf. Kinlag.
[illegible] The kernel of the three parts of which a spear consists.
[illegible] Lymphatic[illegible] swell.
[illegible] Wrestler. Pugnacious.
[illegible] Name of a medicinal plant. Cf. Cf. ara.
[illegible] A medicine. Name of a tree.
[illegible] Plant. Vernonia fig. Cf. Ma-.
[illegible] A wide brass band.
[illegible] Plant. Cf. Ma-.
[illegible] A creeper.

[illegible] . . . Iron wire.
[illegible] . . . Plant. Cf. Fig.
[illegible] . . . A medicine. Name of a tree.
[illegible] . . . Washed iron ore sand, ready for smelting.
[illegible] . . . One of three words from which the motif of a Kissee song is made.
[illegible] . . . An ornamental band worn around the upper part of the calf of leg.
[illegible] . . . A plant used in medicine.
[illegible] . . . Plant. (? Tamarix Sp.). Cf. Fig. Cf. Semitica.
[illegible] . . . The wooden insertion or clasp of the two iron halves of a spear.
[illegible] . . . One of three words from which song be made elder's motif of office.
[illegible] . . . A woman who one of her children has been circumcised, i.e. middle-aged.
[illegible] . . . Cylinder of wood worn in the ear.
[illegible] . . . (1) Bloster wood forming spring of trap. [illegible] lit.: (2) a hand, an state beauty (not true), a lion.
[illegible] . . . A woman's elder.
[illegible] . . . A young man who has been circumcised. A warrior.
[illegible] . . . A young woman on becoming grey-eyed, with a brown of her eyes.
[illegible] . . . An agama.
[illegible] . . . Low ground.
[illegible] . . . A form of tree-love planted in town.
[illegible] . . . Circumcised name for God.
[illegible] . . . A medicine. Name of a tree.
[illegible] . . . The father of a circumcised child.
[illegible] . . . A tattooing, white-headed old man.
[illegible] . . . Man of rank middle life wearing a cord.

[illegible] . . . Rings for expanding the lobes of the ear.
[illegible] . . . A religion.
[illegible] . . . A small earthenware pot to hold grease for personal adornment.
[illegible] . . . A dance by warriors only.
[illegible] . . . An ornamental shield worn on the shoulder when dancing.
[illegible] . . . A small earring by male boy when dancing, prior to circumcision ceremony.
[illegible] . . . The earrings of the ear.
[illegible] . . . A dance performed by women only.
[illegible] . . . Lesser official rank in Kanuri's district.
[illegible] . . . The action of whispering.

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N'GA'-O . . . . . A shield used in war.
N'GEE-U'-A . . . . . Nozzle (earthenware) of smith's bellows.
N'GI'-BI . . . . . A small triangular ornament made of bone.
N'GI-BI'-A . . . . . A rare beetle (Megaspis Glabripennis, Kolbe).
N'GI'-TA . . . . . Collar worn by boys.
N'GNOI'-O . . . . . A pleated fibre necklace.
N'GOI'-I-GA . . . . . A dance by boys.
N'GO'-MA . . . . . The spirit.
N'GO'-MI . . . . . Name of a part of wiredrawer's clamp.
N'GON-DU . . . . . A medicine. Name of a tree.
N'GOR'-I-O . . . . . The chest or thorax.
N'GOR'-O . . . . . The soul in life.
N'GO'-TIRO . . . . . An ivory armlet worn by men only.
N'GO'-RO . . . . . An ivory armlet worn by men only.
N'GU'-GU . . . . . Anklet of copper wire.
N'GU'-O . . . . . The only garment worn by males. Upper garment of females.
NI-U-GU'-O . . . . . A form of tree. Cf. Fire.
N'JA-NO YA N'DO-MI . . . . Serrated bands on inner aspect of dancing shield.
N'JU'-GU . . . . . Fine wire used to make Mi-chi'-no.
NJU-GU'-MA . . . . . A wooden mallet used by wiredrawer. Club.
N'JU'-RU . . . . . A kind of banana that is ripened in a jar.
N'OI'-O . . . . . Necklace of pleated string.
O'-MU . . . . . Medicine made from roots of a tree called Mtan'-da Mbo-go.
RO'-GA . . . . . *A tendon; also name of a part of the* wiredrawer's clamp.
RO-GA'-NO (*pl.* N'GA-NO) . . Folk tales.
RO'-MIYO (*pl.* MI-YO) . . . A sword.
RON-I-GA'-I (*pl.* NY-GA'-I) . . Ear quills.
RU'-GA . . . . . The wiredrawer's clamp.
RU-GU'-TU . . . . . A form of tree (? Vernonia Sp.). Cf. Ka-gu-tu. Cf. Fire.
RU-GU'-RU . . . . . A medicine.
SA'-GI . . . . . A red pigment. Soup, broth.
SI-AE'-I . . . . . A medicine made from the ashes of the feathers of the rhinoceros bird.
SI'-BA . . . . . Ornamented apron; two worn: one in front: one behind, by women only.
TA-RI'-RA, n. . . . . Vomit.

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TA-HI-KA'-NI-A	The expulsion of evil by a Medicine-Man.
TA'-TU	Species of caterpillar.
THA'-HU	Ceremonial uncleanness. Illness resulting from ceremonial uncleanness.
THI'-RA	Girdle worn by boys dancing prior to circumcision ceremony.
U-LIN'-DI	Upper fire stick.
U'-MU	A medicine.
U-RO'-GI	Witchcraft. Poison.
U'-TA	A bow. A wiredrawer's tool.
U-THEN'-GI	A medicine.

[p. 380 is blank]

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GLOSSARY

Aanake—Senior warriors in the traditional Kikuyu age-grade system. 104 •

Ahoi—Tenants of an *itora*.

Athamaki—The lowest sub-grade of senior elders, for which a man became eligible when his first child was ready for circumcision.

Athi—The Kikuyu term for forest trappers and hunters.

Banda—Forest guerrilla terminology for home-made guns.

Batuni Oath—Also known as the 'Warrior Oath' and the 'Platoon Oath'. This second oath was originally designed for those males who were about to enter fighting units attached to the elders' councils.

Bebeta—Derived from the Swahili term *pepeta*, meaning to winnow or sift; it was the forest term for Sten gun.

Bhangi—A drug highly prized by the Somali.

Bururi—'The countryside'; the territorial scope of the *kiama kinene* or *kiama kia bururi*.

Comba—Pronounced 'chomba'; the Kikuyu term for Europeans.

Eeei—Yes.

Gakenge—A very small child.

Gatheci—Literally, 'sharp instrument'; it was a forest term for Home Guard, derived from the fact that Home Guards were initially armed with spears.

9: Barnett and Njama E.I-4.5 (1961-1962) 1970 FL10 Kikuyu FL10

104 *Gathugo*—Literally, 'a throwing weapon'; forest term for Home Guard.

Gatimu—Literally, 'small spear'; forest term for Home Guard, derived from the fact that Home Guards were initially armed with spears.

Gatua uhoro—Literally, 'the decider'; forest term for big game shooting guns ranging from .375 to .450.

Gicakuri—Singular of *icakuri*; meaning 'heavy pitchfork'; forest term for any Government personnel or European.

Gikonyo—Literally, 'protruding navel'; forest term for British bombers, derived from the impression conveyed by the open bomb doors.

Gikuyu—The mythical founding ancestor of the Kikuyu tribe, along with Mumbi, his wife. Also often used instead of Kikuyu.

Gikuyu Gitungati Ngereneva Thingira-ini—An unregistered boys' association at Alliance High School which Karari attended. The name literally means 'receive reward at the elder's hut', and signified Kikuyu servants or the rear guard. It was both political and educational in its aims.

Gikuyu Iregi Army—Murang'a District warriors under Gen. Macaria Kimemia; called Gikuyu because legend instructs that the Kikuyu tribe originated in Murang'a. Iregi was one of the Kikuyu ruling generations which is believed to have radically revised tribal law; it literally means 'innovator' or 'rejector'.

Gikuyu na Mumbi—Mythical founders of the Kikuyu tribe; a term also used for the underground movement by its members.

Gikuyu na Mumbi Trinity Army—All unorganized Kikuyu who sympathized with and/or aided the guerrilla fighters. 'Trinity', following Catholic theological notions, refers symbolically to the 'unity of all in one'.

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Gitete—A small gourd.

Githaka—The land held by a Kikuyu *mbari* or sub-clan.

Githambio—A fermented mixture of millet flour and water; employed by a *mundo mugo* in his purification rituals.

Gitumbeki—Term for the kitbag carried by forest fighters.

Gitungati—Singular form of *itungati*, used to refer to all forest fighters other than officers.

Gituyu—A large forest rat with a two-foot, whip-like tail.

Hatha—An edible nettle.

Hiti—Literally 'hyena'; used as a forest camp password.

Ihei cia mihitu—Literally 'forest boys'; forest term for warriors.

Ithanji—A reed used for thatching the roofs of dwellings.

Itora—A dispersed village traditionally containing, in addition to sub-clan members, a number of attached dependents and tenants.

Ituma—First word of Ituma Ndemi Trinity Army, whose letters are significant. 'I' stands for *Itungati*, 'Warriors'; 'T' for North and South Teu divisions of Nyeri District; 'U' for Uthaya division of Nyeri, and 'MA' for the Mathera division of Nyeri.

Ituma Ndemi (Trinity) Army—Nyeri District warriors, under General Stanley Mathenge. *Ndemi* refers to an old Kikuyu ruling generation who were the founders of smith work and hence militarily of great importance. *Ndemi* literally means 'arrowhead'.

Itungati—Warriors (see *Gitungati*).

Itwika—The traditional 'handing over ceremony', which formally marked the accession to power of the junior generation-set when

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• 104 the elders of the 'ruling' generation decided to step down or retire from active political life.

Kaana—A young boy still too small to help in herding the family stock.

Kahi—A young lad, old enough to help in the herding of his family's sheep and goats.

Kamatimo—Lowest in the traditional hierarchy of elders.

Kamatimu—Home Guards and other traitors to the revolution.

Kamwaki—Literally, 'small fire'; a forest term meaning pistol.

Kanzu—A frock frequently worn by servants.

Karai—A metal basin.

Kariiguri—Literally 'it is up'; a forest term meaning that an airplane was approaching.

Yenya Inoro Army—Kiambu District warriors, under General Waruingi. Inoro, literally a stone used for sharpening knives, spears, etc., here referring to the fact that the Kenya Teachers College, Githunguri, in Kiambu, was sharpening the brains of the Kenya Africans.

Kenya Levellation Army—All persons fighting on the side of the revolution in the reserves. This 'army' lacked a central command, with outstanding individual leaders emerging in each of the various districts. *Levellation* was derived from the English 'level'; Home Guards and other traitors were regarded as stumps in a field, to be levelled or gotten rid of.

Kenya Ng'ombe—Forest term for Kenya Regiment personnel; derived from the fact that *ng'ombe*, meaning cow in Swahili, was the Kenya Regiment symbol.

Kiama—A council of elders.

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Kiama kia bururi—'Council of the countryside'; another name for *kiama kinene*. 104

Kiama kia itora—Village council of elders, which performed a wide range of judicial, religious and social functions.

Kiama kia mwaki—A neighborhood council of elders, administering a *mwaki* and comprised of elders representing the lower level village councils.

Kiama kia rugongo—A ridge council, made up of senior elders selected by the councils of the constituent neighborhoods; held jurisdiction over all religious, judicial and military matters which affected the entire ridge.

Kiama kinene—'The Big Council'; a body of elders which convened whenever matters arose involving two or more *rugongo*. Its members included representatives of all the involved *rugongo* and, on certain very special occasions, senior or leading elders representing all of the ridges within the territory of a particular sub-tribe.

Kiama Kiria Kiracoria Wiathi—Literally 'The Council Which Is Searching Freedom'; referred to the Freedom Seeking Council, a name used briefly by the new Nairobi leadership.

Kiambo—The name of Karari's grandfather's spear, which was also the latter's nickname.

Kihi—A young boy approaching the age of circumcision and initiation into manhood.

Kihumo kia Uiguano na Ngwataniro ya Agikuyu—Literally, 'The Beginning of Unity and Cooperation of the Agikuyu'; an organization of students of which Karari was Vice-President. The initials, KUNA, mean 'true'. The aim of the organization was to deplore the differences and conflicts among the Christian sects.

Kipande—A combined identification and employment card which all African males over 16 years of age were obliged to carry on pain of arrest and imprisonment.

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Kirinyaga—The Kikuyu term for Mount Kenya.

Komerera—A term normally used for persons or criminals in hiding from the law; especially employed in the forest to refer to men who wished merely to escape army discipline and avoid clashes with Government forces. A *komerera* usually spent his time hiding in the forest or reserve, occasionally stealing peasant crops and raiding supporters' stores and shops.

Kuri hono-i ndirara?—Literally, 'It is cold, where shall I sleep?' A forest signal to camp guards signifying that one was not an enemy.

Makara—Literally, 'charcoal'; a forest term for ammunition.

Makumi mana—Forty shillings.

Mararema—A type of wild vegetable.

Mataathi—Leaves of the mutaathi tree, used by elders as handkerchiefs.

Matemo—News.

Mau Mau—A Kikuyu colloquial meaning 'greedy eating'; popularized by the Europeans as the name of the revolutionary movement.

Mbari—A traditional Kikuyu sub-clan; the largest localized kinship unit; a landholding group ranging as high as 5,000 persons and comprised of the male descendents of a common ancestor, together with their wives and dependent children.

Mbuci—Forest terminology for a camp; derived from the English word 'bush'.

Mburu Ngebo Army—All Rift Valley fighters, under General Kimbo. *Mburu*, derived from *MBUtu cia Ruguru*, meant 'Army of the West', or 'Rift Valley Army'. *Mburu* was also the name of a Kiambu age-group, and was frequently used in reference to

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Dutch settlers in Kenya. *Ngebo* means 'level' and symbolized being level to the ground when fighting so as to avoid the enemy's bullets. The implication was that this army was to fight as strongly as the Dutch settlers in the Kenya Regiment and Kenya Police Reserve. 104 •

Mbutu—A forest term meaning group or fighting section.

Mei Mathathi Army—Mount Kenya warriors, under General China. Mei was derived from *M*eru, *E*mbu and *I*kamba, who made up the majority of Mt. Kenya fighters. *Mathathi* refers to an ancient ruling generation believed to have discovered red ochre and its use in painting hair, shields, etc. Literally, *thathi* means red ochre.

Mihuni—Songs created in 1939-40 by youths which prophesized the coming scarcity of food and property, and the bravery and death of thousands of Kikuyu.

Mikorobothi—A tree bearing bitter leaves.

Miraa—Leaves of a certain tree having an intoxicating effect when chewed.

Mucii—Kikuyu term for 'homestead'.

Muciriri—President of an *njama* or judicial council.

Mugwanja—The Kikuyu term for 'seven'.

Muhimu—A code term for The Movement, meaning 'Most Important' in Swahili.

Muiguithania—The name of a vernacular KCA newspaper, literally meaning 'the unifier' and used sometimes to refer to the underground movement.

Muiko—A wooden sword carved for use when dancing the *muthuu*.

Muingi—Literally, the 'community'; a term used by members of *The Movement*.

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• 104 *Muirigo*—Literally, 'a clear forest path'; used of persons with great knowledge of the forest.

Muiri—A variety of tree.

Muma—A term employed by members of the Movement when referring to the 'Oath of Unity', *Muma wa Uiguano*, and also frequently used to symbolize the movement as a whole.

Muma wa Ngero—'Oath of Violence or Crime'.

Muma wa Uiguano—The 'Oath of Unity', by which members were initiated into the underground movement.

Mumbi—The traditionally acknowledged female founder of the Kikuyu tribe.

Mumo—A junior warrior in the traditional Kikuyu age-grade system.

Mundo mugo wa ita—A war magician who utilized his art to bless and cleanse warriors and to determine the propitious time and place for raids. Used in the forest to refer to religious practitioners and seers.

Munyeni—An elder's headdress, like a beret.

Munyu mweru—'White salts'; a place where animals came to lick the natural salt earths.

Muriega—'Hello'.

Muthamaki—Spokesman of a *kiama* who was chosen from among the council members and, being responsible to them, carried out any talks or negotiations which might be necessary with 'outsiders' or foreigners.

Muthamaki wa bururi—'Leader of the Countryside'; a prominent political figure.

Muthamaki wa ciria—'Leader in Law'.

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Muthamaki wa ita—A 'Leader in War'.

Muthegi—A black honorary waking stick, used by elders and made from the mungirima tree.

Muthuu—A youth dance invented in 1942 in which the dancers referred to themselves as Germans or Japanese and proclaimed their will to fight.

Mwaki—A 'neighborhood' or 'ire-linked unit' within which members from the included villages could call upon one another for assistance in domestic tasks and situations of need.

Mwembaiguri—A creeping plant considered lucky by the Kikuyu and used by *mundo mugo* in preparing warriors for battle.

Mzungu Arudi Uingereza, Mwafrica Apate Uhuru—Literally, 'Let the European return to England so that the African may get freedom'. A suggested source of the term 'Mau Mau' which its initials spell.

Mzungu wa Njama—Literally, 'Njama the European', in Swahili. Used by a Boer settler who spoke little English to refer degradingly to Karari who, because he spoke English, was considered a 'Black European'.

Mzuri—'Good', in Swahili.

Nakombora—Literally, 'the destroyer'; a forest term for Bren gun.

Ndahi—A small gourd, half the size of a glass.

Ndemi—In Ituma Ndemi Army; literally 'arrowhead', refers to an early generation-set believed to have invented the art of metal-working and made the first metal-tipped spears.

Ndio, Abandi—'Yes, Sir.' A Swahili expression.

Nduma—'Arrowroot'.

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104 *Ngai*—The Kikuyu term for 'God'.

Ngarango—Fried fat crisps.

Ngata—The bone which connects the head and the spinal column of the goat and contains seven holes. It played an important part in the 'Oath of Unity' ritual.

Nguthiru—The moorlands of *Nyandarua* or the Aberdare Forest.

Ngutu—A traditional club for uninitiated boys.

Ngworu—The stomach contents of a goat, employed in purification ceremonies.

Nindakwirire utige kunora mukuha na mbari cieri, ugagutheca—'Don't sharpen the Kikuyu needle at both ends, for it will surely prick you', meaning that the Europeans should not give the Kikuyu education, as it might endanger the formers privileged position in Kenya.

Njama—A traditional Kikuyu council sitting as court of law.

Njama ya aanake a mumo—'The Council of Junior Warriors'.

Njama ya ita—'War Council'.

Njamba cia ita—One of the forest terms for 'warriors'.

Nyagikonyo—Literally, 'the bearer of a protruding navel'; a forest term for the Lincoln heavy bomber.

Nyanja—Gourds for storing beer.

Nyomu Nditu—Literally, 'the heavy animal'; a forest term for 'Mau Mau'.

Panga—A long, curved knife, sharpened on one side; introduced by the Europeans.

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Rugi—Literally, the traditional doors made of interwoven thin sticks or reeds. 104

Riika—Named age- or generation-sets in the traditional Kikuyu social system.

Rugongo—A 'Ridge' generally comprised of several *mwaki* and covering an expanse of land lying between two rivers and extending some 25 to 30 miles.

Sauti ya Mwafrica—The African Voice, a Swahili newspaper, originally the official paper of the Kenya African Union (KAU).

Shamba—'Garden', or 'acre' in Swahili.

Simi—The double-edged traditional Kikuyu sword.

Thaai—'Peace'; a means of signing a letter.

Thaai, thathaiya Ngai thai—Meaning 'We praise Thee, oh Lord', or 'God's peace be with us'; used to end certain Kikuyu prayers.

Thabu—A poisonous stinging plant leaf of the nettle family which causes great pain and swelling; employed as a device to torture and extract information from Mau Mau detainees and suspects.

Thumbi—A traditional Kikuyu headdress.

Tie-ties—African white collar workers; a pejorative term for Europeanized Africans who were least likely to assist in the revolutionary struggle for land and freedom.

Timamu Abandi—The meaning of 'finished, fulfilled, done, or complete, Sir.'

Togotia—A wild edible vegetable.

The Townwatch Battalions—The forest term for all those who fought in the towns, most of whom carried on their normal jobs during the day and fought at night.

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• 104 *Ucio uri ho!*—'That is true'.

Uhuru—'Freedom' in Swahili.

Uiguano wa Muingi—Literally, 'The unity of the community'; an expression used by members for the underground movement.

Ukuri—The traditional term for highest rank of senior elder.

Uma Uma—'Out, Out'; suggested by some as the source from which 'Mau Mau' was derived, with the intended meaning that the Europeans should leave Kenya. The change for *Uma Uma* to Mau Mau is thought to have been arrived at via a children's game similar to our Pig-Latin.

Utuku wa Hiu Ndaihu—'The Night of Long Swords'.

Wamana—The nickname for Karari's father, Njama Karari, it literally means 'of forty' in Kikuyu.

Wanyua—A respectful mode of address meaning 'Father'.

Wanyua wakine—Greetings exchanged between persons of the same generation, age.